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ABSTRACT

GRADES OR AGES: Grade 5. SUBJECT MATTER: Social studies; early history of the United States and Canada. ORGANIZATION AND PHYSICAL APPEARANCE: The central portion of the guide is divided into five subunits, each of which is laid out in three columns, one each for topics, activities, and materials. Other sections are in list form. The guide is mimeographed and staple-bound with a paper cover. OBJECTIVES AND ACTIVITIES: General objectives for the unit are listed on the first page. Each group of activities in the second column is related to a topic in the first column. INSTRUCTIONAL MATERIALS: Each group of materials listed in the third column is related to one or more activities. In addition appendixes contain curriculum materials. STUDENT ASSESSMENT: A one-page section entitled "Evaluation" lists ideas students should understand and skills they should possess by the end of the unit. OPTIONS: The guide is prescriptive as to course content and timing. Activities and materials listed are optional. (RT)

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PROVIDENCE SOCIAL STUDIES CURRICULUM PROJECT

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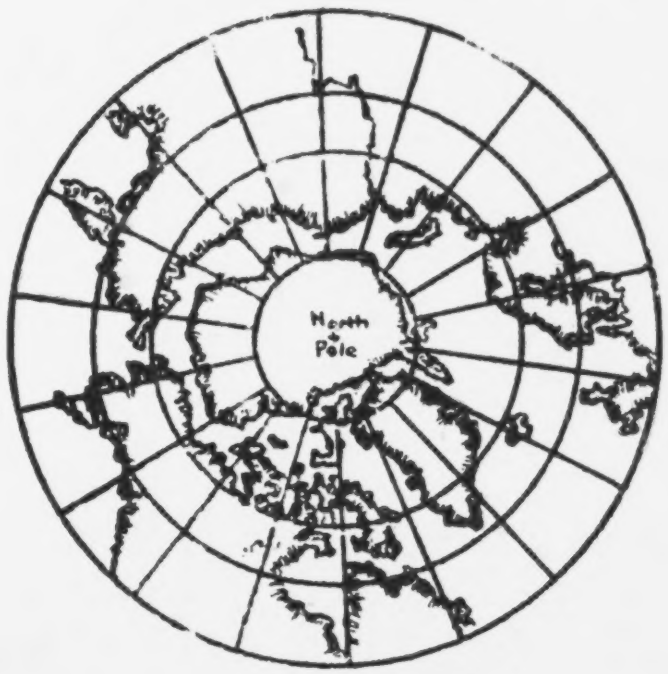
THE PEOPLE AND THEIR MOVEMENT OVER THE LAND
RESOURCE UNIT III
GRADE 5



RHODE ISLAND COLLEGE
PROVIDENCE PUBLIC SCHOOLS

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THE PEOPLE AND THEIR MOVEMENT OVER THE LAND

SUGGESTED TIME: 6-8 WEEKS

I. INTRODUCTION

Canada
and the U.S.are rich in human resources. All the inhabitants of Canada and the United States are immigrants or descendants of immigrants.

From a multiplicity of ethnic groups has emerged a diverse society of energetic, skilled, and ingenious people.

The intent of this unit is to investigate the reasons why these people came, why they settled where they did, what contributions they made to the development of this region, and why there is great mobility of population in this area today.

II. MAJOR UNDERSTANDINGS

The children should be aware that many ethnic groups exist in Canada and the U.S. today.

Prior to the arrival of the European explorers, only scattered groups of Indians and Eskimos, who are presumed to have arrived from Asia, inhabited this vast area.

In later years, emigrants poured in from Europe. In the middle nineteenth century these were followed by Asians from China and Japan. Most Negroes were brought from Africa by force.

Motivations for emigration were varied. Oppression, religious and political, drove many to the New World. Some were adventurers and opportunists. Some came as slaves or indentured servants. Many were driven by a lack of economic opportunity or famine.

Advances in technology have incressed the movement from one area to another. Primarily, since the development of an industrial society, the base has shifted from farm to city. Now this region is an urban oriented society.

AIMS

1. To learn what people explored and settled in Canada and the U.S.
2. To learn what culture groups inhabited this area prior to 1500 A. D.
3. To understand the factors that drew people here after 1500 A. D.
4. To understand the factors which produced waves of immigration to Canada and the U.S.
5. To understand the trends in population distribution today.

VOCABULARY

astrolabe
census
compass
density
emigrant
ethnic groups
expedition
extractive activity
flatboats
Grand Banks
homesteaders
immigrants
immigration
migration
Mormons
natural resources
prairie
reaper
sextant
trading post
trade routes

DEVELOPMENT OF UNIT

A. PERIOD PRIOR TO 1500 A. D.

QUESTIONS	SUGGESTED ACTIVITIES	MATERIALS
What culture groups existed in Canada and the U.S. prior to 1500?	In the area of North America now known as Canada and the U.S these groups existed: Eskimos and Indians The classification of Indians listed below is found in many of the texts: Indians of the Eastern Forest Indians of the Plains Indians of the Southeast Indians of the Southwest Indians of the Northwest They focus on the most arbitrary externals and do so in static and unrevealing and insignificant fashion. Instead search for materials which center around tribal units or tribal federations such the Iroquois Confederation. See page 5 for suggestions in the Lincoln-Filene materials. Appendix B offers suggestions. Divide the class into groups. Assign each group one tribal unit or federation for study. Investigate their living conditions: Homes Food Clothing Technology Education Religion Arts and Crafts Recreation Forms of Government Contribution to Society	Scott Foresman: In the Americas pp. 16-23 Macmillan : Living in the Americas pp. 2-8 Heath: In these United States and Canada pp. 51-53; 347; 546-548 Holt, Rinehart & Winston: Knowing our Neighbors in the United States and Canada p. 68-94 Encyclopedias Films A-34 Apache Indians E-15 Eskimo Children E-202 Eskimo Sea Hunters H-22 Hopi Indian Arts and Craft I-1 Indian Hunters I-209 Indians of Early America N-2 Navajo Children N-19 Navajo Indians Filmstrips SS-E-2-a Before the White Man SS-I-4-f Southwest Indians; Dances and Ceremonies SS-I-4-d Arts and Crafts of the Southwest Indians SS-I-2 Indian Life

Development of Unit (cont'd)

QUESTIONS	SUGGESTED ACTIVITIES	MATERIALS
	One or two of the films or filmstrips listed to the right might be used as a motivation to the study. Have each group prepare oral reports to present to the class. Illustrate these reports with pictures, drawings, or murals. Before reporting, have each group locate on the wall map the place where each group was established. After the completion of the reports, the class might place the location of each culture group on individual maps for their own notebooks. If it would help to establish a pattern of approach, one culture group might be studied in its entirety by the whole class. Each group might like to create a panel showing features of the life of the culture group which they studied. These might be assembled in a mural as a culmination activity. Art Correlation Make pottery jars) Be sure these Make headdresses)are representative Make Indian drums) of the groups studied above. Music Correlation Learn Indian Songs Stress the fact that all of these cultures in Canada and the U.S were not highly developed.	Filmstrips SS-1-4-a Southwest Indians: Clothing SS-I-4-b Southwest Indians: Food Title II SS-L-21-c Indian Costumes Title II SS-L-21-d Indian Dances Title II SS-L-21-d Indian Houses Title II SS-L-21-b Indian Crafts SS-C-3-a Lands of Few Poeple SS-C-58-d Modern Eskimo SS-C-58-h Eskimo Prints SS-C-58-g Eskimo Sculpture

Development of Unit (cont'd)

QUESTIONS	SUGGESTED ACTIVITIES	MATERIALS
	For further study of Indian, materials from the Lincoln-Filene center are suggested in Appendix B. The purpose of this study will provide youngsters with an insight into the differences in culture patterns. Explain to the class that south of the early culture groups of this area therewere Indians who knew how to use metals skillfully and had developed cultures greatly advanced by comparison to the Indians of Angl-America. These were the Mayas, Aztecs, aad Incas. Inform the class that in the sixth grade these culture groups will be studied.	

B. RESOURCES ATTRACT COLONIAL SETTLEMENT

QUESTIONS	SUGGESTED ACTIVITIES	MATERIALS
What natural resources of this region drew the first Northern Europeans to its shores?	Discuss with the class a definition of a natural resource. Explain that a nation is as rich as its resources. Tell them that resources drew people from the old world to the new. When they have an understanding of the term, have them read the texts as background for discussion. From their reading they will learn that John Cabot, while exploring the coast of North America for England, discovered that the coastal waters were teaming with fish. This information spread and before any settlements were made, fishing fleets were crossing the Atlantic to fish at the Grand Banks.	Holt, Rinehart & Winston: In the United States and Canada pp. U. S.68 C. 26, 36-37; 135-190 Scott Foresman: In the Americas pp. 48-49; 80; 244; 246;248 Macmillan: Living in the Americas pp. 52-54; 433 Heath: In these United States and Canada pp. 60-61; 157-158; 500-502 Silver Burdett: United States and Canada pp. 26-27; 31-32; 29;121;167

Development of Unit (cont'd)

QUESTIONS	SUGGESTED ACTIVITIES	MATERIALS
	Locate the Grand Banks on a wall map. Suggested Questions: What is a fishing bank? Why are there fishing banks? What kinds of fish were caught? From what countries in Europe did the fishermen come? How did they preserve the fish? Trace the routes they may have sailed. Why do you suppose that they were willing to travel so far?	Encyclopedias
How were fishing expeditions responsible for the beginning of a fur trade?	When these fishermen went ashore to salt their fish, they made contacts with the Indians who traded valuable furs for goods which they considered of value. These furs commanded high prices in Europe. On subsequent trips, traders, interested in obtaining furs, accompanied the fisherman. This was the beginning of the fur industry which was to reap major profits for Frenchmen during France's occupation of Canada.	
How did fur trading lead to the development of permanent settlements?	At first trading companies sent in fur traders to trade with the Indians. These men might remain for a few years and them return to the Mother country. Eventually fur trading posts were set up. Settlements grew up around these posts. Later many of these developed into large cities because of their location at strategic points on rivers, lakes, and harbors. Detroit, Albany, New York City, and Montreal are examples of cities which began as fur trading posts.	Silver Burdett: United States and Canada pp. 31-32 37; 92; 131; 133; 167; 186; 265 Macmillan: Living in the Americas pp. 60; 82; 287-288 302; 373-374; 394-395 Holt, Rinehart & Winston: Knowing Our Nieghbor in the United States and Canada pp. 108;110;

Development of Unit (cont'd)

QUESTIONS	SUGGESTED ACTIVITIES	MATERIALS
How did forest resources serve the early settlers?	At first the most attractive resourves to the early settlers were fish and furs. Trees were there for the taking but largely ignored in the scramble for furs. Sailing ships of that era needed tall masts. Early trading was along natural roads - rivers, lakes, seacoast. Boats were needed. Flatboats carried cargoes and were used as ferries to cross rivers. The new lands were rich in forests. Not only did these forests furnish materials for boats but also furnished homes, furniture, fuel, and food (nuts, syrup) and naval supplies-pitch, etc. Explain to the class that the first riches of Anglo-America cnetered upon primary extractive activities. These resources could be taken directly from the earth and used with a small amount of processing.	Heath: In These United States and Canada pp. 87-89; 501-502; 544 Encyclopedias

C. PERIOD OF EXPLORATION

QUESTIONS	SUGGESTED ACTIVITIES	MATERIALS
What explorations led to the settlement of Canada and the United States?	Prior to the time of the travels of the Norsemen, few Europeans ventured far from home. The Norsemen were daring sailors and it is believed that they visited the shores of North America long before other Europeans. In the 14th century, educated people knew many things about the world. They knew that the earth was a sphere. Greek and Arabic geographers and astronomers had proved this long before.	Heath: In These United States and Canada pp. 53-55 59-61 Holtl Rinehart & Winston: In the United States and Canada pp. 24-25; 57-58 Macmillan: Living in the Americas pp. 38-39; 52-54

Development of Unit (cont'd)

QUESTIONS	SUGGESTED ACTIVITIES	MATERIALS
	(Science correlation could be made at this point. Eclipses of the moon; a curved shadow of the earth covers the moon during an eclipse.) The mapmakers of the age knew the Mediterranean area and the west coast of Europe and Africa. They knew something of the shapes and sizes of Europe, Africa, and Asia. However, these mapmakers were mistaken about the size of the earth. They thought that it was smaller than it is. They had no knowledge of another land mass between Europe and Asia. Certain technological advances in navigation were prerequisites to successful crossings of the Atlantic. Have children investigate the instruments of that day: astrolabe compass Improvements in sailing vessels These might be assigned to individuals who can report to the class. Illustrations of the instruments and sailing ships of the 14th and 15th centuries might be made to accompany the reports. Eventually other Europeans became interested in exploration and the Spanish, Portuguese, French, and English sent expeditions to the new world.	Scott Foresman: In the Americas pp. 42-47; 56 Encyclopedias World Book Compton Films A-32 Age of Discovery-Spanish and Portuguese C-211 Christopher Columbus Filmstrips SS-C-20 Columbus SS-E-2-c Spanish Explorers SS-E-2-b America is Discovered SS-E-6-c Spanish Explorers and Map of California SS-F-22-a La Salle SS-F-22-b Joliet SS-F-22-c Cartier SS-F-22-d Champlain SS-G-5-b Marquette SS-G-5-e Cabot SS-G-6-c Champlain SS-G-6-d De Soto SS-G-6-f Henry Hudson

Development of Unit (cont'd)

QUESTIONS	SUGGESTED ACTIVITIES	MATERIALS
	Have the children investigate these explorers: Norsemen Leif Ericson Spanish Columbus (Italian who sailed for Spain) Ponce de Leon Coronado De Soto Estevanic French Cartier Champlain Joliet Marquette La Salle English John Cabot Dutch Henry Hudson Divide the class into small groups. Have each group select an explorer and present a biographical sketch to the class. A portrait gallery of these explorers could be arranged upon a bulletin board. (Some children who draw well might look up pictures of these explorers in encyclopedias or biographies and make sketches.) Construct a large map to show the routes of the explorers. Have the children note that on inland explorations natural routes were followed. The lakes and river systems were an invaluable aid to these explorations. Follow reports by a discussion period. Review the motivations for the explorations. What contribution did each explorer make to the settlement of Canada or the United States? Films and filmstrips might be used for motivation or culmination of this section.	

Development of Unit (cont'd)

D. COLONIAL SETTLEMFNT

QUESTIONS	SUGGESTED ACTIVITIES	MATERIALS
Why were colonies established in North America by Europeans? a. What countries established these colonies? b. Where were they located?	Spanish French English Dutch, Swedish, Finnish When did they come? Why did they come? Where did they settle? What were their living conditions? What were their occupations? How were they governed? What were their problems? The class might be divided into groups. Each group might investigate one of the colonies. Have the groups report orally to the class. Have them make maps of the places of settlement. Investigate: New England Colonies Middle Colonies New Netherland New Sweden Pennsylvania Southern Colonies: Virginia Carolinas Maryland Georgia New France These reports might be written and compiled into a class booklet.	Scott Foresman: In the Americas pp. 42-59; 64-71 Macmillan: Living in the Americas pp. 11-12; 73-89; 98-101 Heath: In These United States and Canada pp. 53-75; 83-99;500-502 Encyclopedias Films C-30 Colonial Children C-31 Colonial Expansion E-1 Early Settlers of New England L-202 Land of Liberty-Colonial Period P-213 Pilgrims E-1 Early Settlers of New England Filmstrips SS-C-18 Colonial America SS-C-19 Colonial Children SS-E-2-f Colonial New England SS-E-2 ;Middle Colony SS-E-3 Early Settlers of New England
How was the Negro introduced to Anglo-America?	Read to find the answers to the following: When did they come? How were they brought? What is an indentured servant? What is a slave? Why was Indian labor unsuccessful? What kinds of work did the Negro do in America?	Benefic: How Immigrants Contributed to Our Culture PP. 12, 62-64 Encyclopedias Holt, Rinehart & Winston: Knowing Our Neighbors in the

Development of Unit (cont'd)

QUESTIONS	SUGGESTED ACTIVITIES	MATERIALS
		Holt, Rinehart, Winston In the U.S. and Canada pp. 112, 119, 127, 181-182, 184, 309 Heath: In these U.S. and Canada pp. 26, 82 Macmillan: Living in the Americas Index-Negroes Scott, Foresman: In the Americas pp. 65, 97 Burdett: U. S. and Canada pp. 89, 91, 96
What was the role of free Negroes in America?	Following is a list of occupations in which Negroes were engaged: Traders Soldiers in Revolutionary and Civil Wars. Cowboys Craftsmen Gold rush miners Abolitionists Educators Scientists Artists Lawyers Government officials, etc. Have the children give oral or written reports of contributions made by individual Negroes to American life. (See pages 13-16)	Benefic: How Immigrants Contributed to Our Culture pp. 64-71 Holt, Rinehart, Winston: In the U.S. and Canada pp. 192, 208, 293 Macmillan: Living in the Americas Index-Negroes Encyclopedias Mc Cormick-Mathers: In America Books The Negro in America pp. 7-22

Colonial Settlement (cont'd)

Suggested Activity: Have pupils find pictures and articles illustrating the craftsmanship of Negroes in Colonial America.

Jupiter Hammon - poet, 1760 "An Evening Thought"

The American Revolution:

By the end of the war some 5,000 Negroes, slave and free, had fought.

Crispus Attucks - One of the Leaders of the Boston crowd which gathered on March 5, 1770 and resulted in the "Boston Massacre" - the first man to be shot by the British.

Peter Salem - Minuteman at Lexington - shot Major Pitcairn at Bunker Hill

Salem Poor - Bunker Hill

These along with others:

Lexington and Concord: (Minutemen) Lemuel Haynes, Samuel Craft, Pomp Blackman, Job Potomea, and Isaiah Barjonah.

Ticonderoga: (Green Mountain Boys) - Lemuel Haynes, Primas Black, and Epheram Blackman.

Bunker Hill: Prince Hall, Pomp Fisk, Cuff Hayes, Caesar Dickerson, and Caesar Weatherbee.

Prince Whipple and Oliver Cromwell crossed the Delaware with Washington.

Colonel Middletown - Commander of Massachusetts group.

Caesar Terront - pilot of Virginia ship "Patriot".

Captain Mark Starlin - Virginia naval captain.

Jean DuSable - Frontiersman - first settler and established a permanent trading post at what is now Chicago.

Phillis Wheatley - poet
Suggested Activities - poem
"His excellency George Washington"

Benjamin Banneker - mathematician, astronomer, surveyor, - published "Banneker's Annual Almanac" which was widely read. Served on the commission to define boundaries and lay out the streets of Washington.

Paul Cuffe - New Bedford - ship builder and owner - active for Negro rights - sued the State of Massachusetts in 1811 for the right to vote.

Colonial Settlement (cont'd)

Richard Allen - founder of African Methodist Episcopal Church.

Prince Hall - founder of Freemasonry among Negores.

James Derham - physician

Scipio Moorhead - painter

G. W. Hobbs - painter

Joshua Johnston - painter

The 19th Century:

The period between the Revolution and the Civil War can be best described as a period of harsh cruelty to the slave and discrimination against the free Negro. Within the framework of these points came two developments: One, the continuing revolt of the slave against his masters and two, the development of the spirit of accomplishment and liberty among free Negores. Both groups labored to improve their lot.

The area of breaking from bondage can best be described in the wholesale running away, arson and revolt the slave wreaked on his masters. The most well-known were:

Gabriel Prosser - 1800 - Richmond, Virginia. 1,000 slaves revolted.

Denmark Vesey - 1822 - Charlestown, South Carolina, a free Negro, he taught and organized the Negroes of South Carolina.

Nat Turner - 1831 - Virginia Tidewater - a preacher, mystic, and organizer.

Slaves had always revolted against enslavement. On the shores of Africa the enslaved people were most hostile in allowing themselves to be taken. Force was the constant companion of the slaveholder - he needed it to control the desire of freedom in the slave's makeup.

The "free" Negro of the period is represented in terms of persons who fought for the Abolition of Slavery. The most famous were:

Frederick Douglass - born slave - escaped to freedom - educated himself and became a spokesman not only for Negro rights but human rights. He wrote and lectured nationwide.

James Forten - free Negro Philadelphian - wealthy sail manufacturer - financed Garrison's Liberator.

John B. Russworm - a free Negro immigrant from the West Indies - first Negro college graduate (Bowdoin, 1826) established The Freedom Journal.

Charles Lenox Remond - antislavery lecturer.

Henry H. Garnet free Negro, Presbyterian minister.

Colonial Settlement (cont'd)

Martin R. Delany - soldier, explorer, scientist, Doctor of Medicine and Harvard graduate.

Sojourner Truth - abolitionist

Harriet Tubman - abolitionist - "conductor" on the Underground Railroad.

J. W. C. Pennington - abolitionist, Minister who as an escaped slave earned his D.D. degree from the University of Heidelberg.

James McCune Smith - New York physician - graduate University of Glasgow.

During this time Negroes excelled at other pursuits in America:

James Hewlett - Shakespearean actor

Patrick Henry Reason - artist

Robert Duncanson - artist

Edward M. Bannister - artist

Ira Aldridge - actor

James Bland - composer
Richard Miburn - composer
Justin Holland - concert guitarist

Thomas Bowers - opera singer

Elizabeth Taylor Greenfield - "the Black Swan" - soprano

William Wells Brown - novelist

Alberry Whitman - poet

Alexandre Crummel (Espicopal Priest) - novelist

John Chavis - minister and educator

Jan Ernst Matzeliger - invented show "Lasting"; revolutionized shoe industry in Massachusetts.

Paul Laurence Dunbar - poet

Healey Borthers

James Augustine Healey - Roman Catholic Bishop of Portland, Maine.

Sherwood Healey - rector of Boston Cathedral

Patrick Healey - President of Georgetown University.

Colonial Settlement (cont'd)

Daniel Payne - A.M.E. Bishop

T. McCants Stewart - lawyer

After the Civil War many Negroes became involved in the political life of the country. The fight for civil liberties continued:

Blanche K. Bruce - free Negro - Senator

Francis L. Cardozo - British educated Negro leader in South Carolina

P.B.S. Pinchback - Lt. Governor of Louisiana
Robert Smalls - Civil War hero and South Carolina Congressman for 5 terms

Hiram Revels - Senator from Mississippi

Robert Brown Elliot - lawyer, politician - South Carolina

E. GROWTH AND SPREAD OF POPULATION

QUESTIONS	SUGGESTED ACTIVITIES	MATERIALS
What caused the movement of people across the Appalachians to settle in the area east of the Mississippi?	Fur traders who crossed the mountains brought reports of pleasant river valleys. People desired to try life in a new land. The mountain barrier presented problems. Trails were improved gradually and wagons began to move westward. First came hunter-pioneers, then hunter-farmers who moved on when the land area became more populated. These were followed by pioneers who established permanent settlements. Read the texts to discover: reasons people crossed the Appalachians routes used Hudson-Mohawk Wilderness Road Ohio River troubles which plagued the settlers Use the overhead projector to construct an outline map of North America. On it draw the routes used by these groups.	Scott Foresman: In the Americas pp. 80-82 Silver Burdett: In the United States and Canada pp. 92-95; 126-131 Heath: In These United States and Canada pp. 133-140 Holt, Rinehart, & Winston: In the United States and Canada pp. 144-145; 175-176; 178-179 Macmillan: Living in the Americas pp. 239-249 Films F-19 Flatboatmen of the Frontier K-4 Kentucky Pioneers Filmstrips SS-G-3-a Daniel Boone SS-G-3-b David

Development of Unit (cont'd)

QUESTIONS	SUGGESTED ACTIVITIES	MATERIALS
What caused people to migrate west of the Mississippi?	Many factors motivated the movement across the Mississippi and westward. Some of these were: The acquisition of new territory by the United States The discovery of new resources. Free or cheap land Missionary endeavors Desire for religious freedom. Have the children read the texts to investigate: The Louisiana Purchase Lewis and Clark Expedition Opening up of Oregon Settlement of Utah by Mormons American Settlers in Mexican Texas California Gold Rush Opening up of Red River Valley in Canada for settlement The class might be divided into groups; each group taking one topic. Oral or written reports might be shared by the class. To introduce the unit some of the films listed might be shown. Many interesting people were involved in the opening up of the west. Individual children might wish to do special research and pretend to be one of the following: Kit Carson John Fremont William Cody (Buffalo Bill) Meriwether Lewis William Clark Brigham Young Marcus Whitman La Verendrye Alexander Mackenzie	Scott Foresman: In the Americas pp. 82-86 Holt, Rinehart & Winston: Knowing Our Neighbors in the United States and Canada pp. 169-170; 173; 188-201 Macmillan: Living in the Americas pp. 250-251; 339-341; 365-369; 374-375; 431 Heath: In these United States and Canada pp. 143-147 158-159; 163-165; 412-413 Silver Burdett: The United States and Canada pp. U.S. 186-188; 190-197; C. 110 Films P-11 Pioneers of the Plains W-12 Westward Movement W-217 Westward Movement II-Settlement of the Mississippi Valley W-129 Westward Movement III Settling the Great Plains Filmstrips SS-P-6 Pioneers West to Mississippi SS-G-3-c Kit Carson SS-G-3-e Brigham Young SS-G-3-d Buffalo Bill

Development of Unit (cont'd)

QUESTIONS	SUGGESTED ACTIVITIES	MATERIALS
	A play might be developed in which these men might share their experiences in the opening of new territory to settlement.	
Why was the settlement of the Great Plains delayed?	Lack of trees delayed settlement. These people had lived in forested areas which supplied furniture, and fuel. The prairie sod was too difficult to cultivate with the tools they possessed. Many areas lacked sufficient rainfall. Great herds of bison roamed the prairies. Eventually many of these herds were destroyed.	Films W-219 Westward Movement III-Settling the Great Plains P-11 Pioneers of the plains W-12 Westward Movement I-17 Inventions in America's Growth (1750-1850)
What factors brought about settlement eventually?	Free land was offered to people who would settle there. (Homesteaders) The rich soil and great open stretches of land were suitable to the growing of grain. This attracted farmers to settle on these plains. New inventions made it easier to grow crops: Iron plows could penetrate the tough prairie sod. The invention of the reaper made it possible to cultivate larger areas of land. Barbed wire made it possible to control livestock movements. Today this area is the "great breadbasket" of the United States and Canada. Herding became important. Make a study of the life of the cowboy. One or two of the films listed might be used to promote interest in this problem.	Holt, Rinehart & Winston: Knowing Our Neighbors in the United States and Canada pp. 179, 104-106 Macmillan: Living In the Americas pp. 263-266 Scott, Foresman: In the Americas pp. 85-86 Heath: In These United States and Canada pp. 404-405; 510-511; 515 Silver Burdett: In the United States and Canada pp. 167-171

Development of Unit (cont'd)

QUESTIONS	SUGGESTED ACTIVITIES	MATERIALS
	Have the children read the texts and follow by a discussion. Perhaps they might like to make illustrations of life on the Great Plains in pioneer days.	
What effect have inventions had upon the spread of population in Canada and the United States?	Travel in early Anglo-America was done over natural routes-predominently waterways-rivers, Great Lakes, sea, or over narrow trails through woodland and mountains. This hindered rapid expansion into the land west of the Appalachian. Small groups were motivated to move into the interior for personal reasons, but with the coming of certain inventions this movement was increased. The invention of the steam engine led to the invention of the steamboat and the locomotive. While, at first, these did not furnish the most comfortable accommodations, they were more comfortable and faster than previous modes of transportation. A faster mail service was possible. The invention of the telegraph made possible a fast system of communication. Imporved farm machinery opened greater areas to agriculture, especially in the Great Plains. The class might be divided into groups and each group might investigate some of the following: Steamboat Locomotive and early railroads Telegraph Improved roads Improved agricultural equipment Perhaps a mural incorporating most of these inventions could be	Scott Foresman: In the Americas pp. 183-184 Holt, Rinehart & Winston: Knowing Our Neighbors in the United States and Canada pp. U.S. 212-213; 215-216; 226-235; 248; C. 61-62 Heath: In These United States and Canada pp. 180-181; 514-515 Fideler: Transportation Chapters 5; 11; 12 13; 14; 17; 19 Macmillan: Living in the Americas pp. 102-103; 107; 256-257; 369-370 Film D-6 Development of Transportation

Development of Unit (cont'd)

QUESTIONS	SUGGESTED ACTIVITIES	MATERIALS
	Reports might be written and displayed with an illustration of the invention and the inventor. These might be assembled into a booklet for future class resource material. Some children may have models which they have assembled (commercial sets) which might make a class display of development in transportation.	Teacher Text Van Nostrand: World Geography and You pp. 118-119 Pupil Texts Scott Foresman: In the Americas pp. 176-180 See graphs Holt, Rinehart, & Winston: Knowing our Neighbors in the United States and Canada pp. U.S. 225-229; C. 64-65 Heath: In these United States and Canada pp. 101; 165-168; 521-523 Macmillan: Living in the Americas pp. 29 Fideler: Northeast pp. 185-189 Encyclopedias World Almanac Benefic: How Immigrants Contributed to our Culture pp. 6-85 McCormick-Mathers: In America Books The Czechs & Slovaks in America The English in America The French in America The Germans in America The Irish in America The Italians in America
What factors influenced the changes in population from 1790 - to the present in Canada and the United States?	Discuss with the class: How do we know the population of a country? What is a census? How often is a national census taken in the United States? What is the purpose of a census? One factor that has caused growth in population in Canada and the U.S has been immigration. Three great periods of immigration took place: 1790-1830 1830-1870 1870-present Investigate these immigration periods. From where did these people come? What were their reasons for coming? Where did they settle? Why? Why did many of them cling together by ethnic groups? What problems did they face? How did they earn a living? The inhabitants [illegible] are all immigrants or the descendents of immigrants.	

Development of Unit (cont'd)

QUESTIONS	SUGGESTED ACTIVITIES	MATERIALS
	. Makes sketches of and biographical reports on famous immigrants and their descendants. . Why was immigration eventually restricted? . How was immigration restricted? . What skills did these immigrants bring to the new world? . How has their coming enriched this region? . Have the class make a survey of its background. . From where did its ancestors come? . A chart showing the place of origin and nationality groups of the class might be prepared. Use overhead projector in construction of a world map to show places of origin of the ancestors of the class. Use string to extend from these areas to Rhode Island. Have small groups prepare: Chart to show growth of population from 1790-1960 Chart to show change in density of population from 1790-1960	The Norwegians in America The Swedes in America. The Greeks in America The Hungarians in America. The Jews in America. The Dutch in America.
What caused the people of Canada and the U. S. to cross their reppective borders for settlement?	Explain to the class that the United States and Canada were not always friendly. They fought each other in wars. Some of the early American settlers felt that the area now known as Canada should be a part of the American colonies. After the Revolutionary War, this area was separated into two nations. Not all the people in the thirteen colonies favored war with England. Some did not wish to be independent of the Mother country. Some opposed war on religious principles. Some even helped the British during the war. These were called Tories by the colonists and Loyalists by the British.	Scott Foresman: In the Americas pp.86-87 Holt, Rinehart & Winston: In the United States and Canada pp. U.S. 217-223; C. 55 Macmillan: Living in the Americas p.431 Heath: In the United States and Canada pp. 113;506-508 Map see p. 507 Encyclopedias

Development of Unit (cont'd)

QUESTIONS	SUGGESTED ACTIVITIES	MATERIALS
	Both the Loyalists and the religious groups (Mennonites) were mistreated by many of the colonists so were forced to seek peace by leaving their homes. They moved from the American Colonies to new homes in what is now Canada. Others crossed into Canada from the United States to seek new lands for settlement in Upper Canada. (Ontario) Negroes escaped into Canada via the "Underground Railroad." The discovery of gold in the Klondike and California drew people across borders in their search for wealth. Some moved across the borders to work. A great influx of French Canadians into New England to work in factories resulted in an increase in population as many remained to become permanent residents.	Heath: In these United States and Canada p, 184 Benefic: How Immigrants Contributed to Our Culture p. 66
What is the tremd of population movement in this region - today?	Ask if anyone in the class has ever lived outside the State of Rhode Island. Why did your family move into this state? Tell the class that many people are moving from one part of the area to another very frequently; more so in the United States than in Canada. Ask the class to think of questions they might research with regard to this. List these on the chalkboard. Suggest additional questions if theirs do not cover all the points.	Scott Foresman: In the Americas pp. 185-192 Holt, Rinehart & Winston: Knowing our Neighbor in the United States and Canada pp. U.S. 248-252; C. 64-65 Heath: In These United States and Canada pp. 226-235 Fideler: Northeast pp. 196-209

Development of Unit (cont'd)

QUESTIONS	SUGGESTED ACTIVITIES	MATERIALS
	Suggested questions: Why do so many people move about more frequently than they did years ago? What are the advantages in moving about? The disadvantages? Which direction has the movement taken? (East to West-South to North) and across the borders of both countries. What changes are taking place in our cities today? Why? Today great metropolitan regions are developing. Why? What does it foretell? What is a strip city? Have the children read their texts to find the answers to the questions. Follow this by an informal class discussion of the answers to the questions. Make a map to show the strip cities of the U.S. You might select a city such as Toronto which has grown tremendously in the last few years and find all the factors which have contributed to its rapid development. Prepare a large population map of United States and Canada. Draw attention to areas of heavy concentration. Prepare individual population maps. See Atlas.	Silver Burdett: In the United States and Canada p. 268 Outline Maps

SUPPLEMENTARY ACTIVITIES

Borrow an exhibit of Indian dolls from the Education Department of the School of Design.

Construct a bar graph to show the growth of population in the United States. (Information and figures might be supplied to the class from the graph in Appendix A).

Construct a large map to show the places of origin of the immigrants who came to the United States. (See p. 227 Holt, Rinehart, Winston: Knowing Our Neighbors in the United States and Canada) (Heath: In these United States and Canada p. 29)

Construct a large map to show the places of origin of the immigrants who came to Canada. (See World Almanac for information p. 602)

Draw and cut out figures to show the national dress of these immigrants and mount on a large map of North America to show where they settled.

Construct three dimensional figures and dress in traditional garb of the country of origin.

Develop a short play in which immigrants express their reasons for coming to this region and the problems that they had to overcome in a new land.

EVALUATION

1. Can the pupils identify some of the early culture groups of Canada And the United States?

2. Is there an acquaintance with the leaders responsible for the exploration and colonization of this region?

3. Is there an understanding of the part played by natural resources in the settlement of Canada and the United States?

4. Is there a realization of the difficulties encountered in the colonization of Canada and the United States?

5. Can an identification be made of the ethnic and racial groups which comprise Canada and the United States and their place of origin?

6. Is there an understanding of the motivations which prompted mass immigration to this region?

7. Can pupils locate the areas where these groups have concentrated?

8. Is there an understanding of the reasons why these groups settled in particular areas?

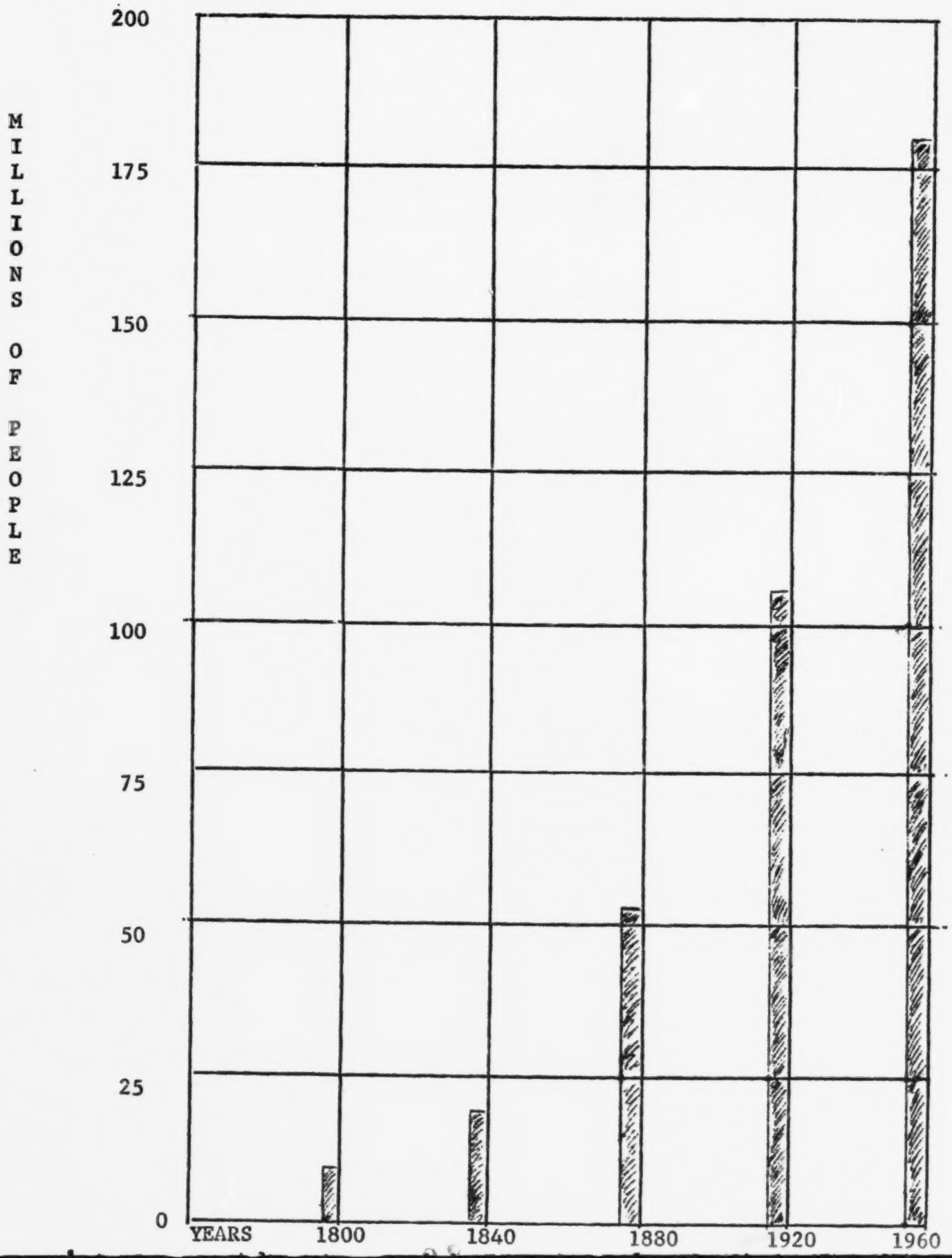
9. Is there a realization of the part inventions played in the movement of population into new areas of Canada and the United States?

10. Is there an appreciation of the contributions that immigration has made to Canada and the United States?

11. Is there an awareness of the trends in population movement today and the reasons for these trends?

APPENDIX A

A. GROWTH OF THE POPULATION OF THE UNITED STATES



APPENDIX B

THE AMERICAN INDIANS

Teacher Guide to American Indians
The Zuni Indians
The Kwakiutl Indians
The Iroquois Indians
The Dakota Indians

Teachers Guide to American Indians

Description: In the following section, there are four articles about American Indian tribes written for children. The four tribes are the Zuni, the Kwakiutl, the Iroquois, and the Dakota. For the most part, the material about the tribes has been obtained from anthropological sources. Ordinarily, information about family structure, values, child-rearing, status, and political organization, while vital to the understnading of a culture, is not readily availablein most books and resources for children.

Purpose: The purpose of this section is to have the children discover that all American Indian tribes were not alike. There were some similarities, of course, but the differences in cultures of the tribes should be emphasized. Students of American history should be interested to see that diversity existed in this country even before Columbus opened up the hemisphere to European immigration. The American Indian tribes were different from one another. It is hoped that the singular, stereotyped picture of THE American Indian, so often reinforced by television and motion pictures, will be erased.

Activities: While each teacher can approach this section and use the material provided in different ways, some activities for classroom use are included in the following list.

1. Before the pupils begin their reading, draw out from them their particular stereotypes of the American Indian. This can be done through discussions, through descriptive word lists, or through drawing pictures of a "typical" American Indian. Keep this material until the end of the study so that the pupils can see whether their stereotypes are true.

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[1] Gibson, John S., Race and Culture in American Life, Lincoln Filene Center for Citezenship and Public Affairs, Cambridge, Tufts University, 1967.

The American Indians (cont'd)

2. On a map of the United States, locate the sections of the country where the four tribes lived. Have the pupils venture some guesses as to how these different geographical environments might have affected the tribes living there.

3. Have the children read about each tribe. This can be done in groups, with partners, or individually. Use the questions at the end of each section as a basis for discussion. Finally, have the students fill in the chart at the end of the section. The chart should further clarify the basic cultural differences of the tribes. Note some of the similarities, too, especially in religious practices.

4. Ask students to list the characteristics or some of the customs of a tribe. Then ask them to make a second, parallel list of these customs as they exist in our society. Compare and discuss.

5. Students can select another Indian tribe which interests them and do further reading and research about that tribe. Compare this tribe with any of the four described in this section.

6. Using the trilogy (some people are alike, some people are different, all people are different,) examine each tribe. Then using the same framework, compare the tribes with each other.

7. Have the students diagram the governing process (ruler, ruled, policy) as it was described in each tribe. The Zuni and the Iroquois are especially interesting and should provide sharp contrasts.

8. Have the students engage in some role playing. Ask small groups to prepare a skit depicting some aspect of one of the Indian cultures. The rest of the class can guess which tribe is being dramatized. Discuss the event which was acted out and why it was important to the tribe.

9. Ask the students to find pictures which show differences in everyday utensils of Indian life--homes, dress, shoes, arrowheads, etc. These can be found in most children's books about Indians and should further emphasize the difference among the tribes.

THE ZŨNI INDIANS

The Indian tribes of the Southwest lived in villages which the Spanish explorers called "pueblos." The Indians became known as the Pueblo Indians. There were several different tribes in this group.

The largest pueblo was in the northwestern corner of what is now the state of New Mexico. It was the village of Zũni. There were almost 2,000 Zũni Indians living there in houses made out of adobe, or sun-dried brick. Some of the Zũni did not live in the village. They spent most of the year away from the pueblo in farming villages. They returned to the pueblo to celebrate religious ceremonies at different times during the year.

There was not much water in this area except for some mountain springs and the Zũni River. The river was almost dry during most of the year. Despite the lack of water, the Zũni were able to grow enough food to live without famine.

Most of the Zũni were farmers. They grew maize, beans, and squash. They irrigated the land by bringing water from the mountain springs by hand.

All of the men of the family worked together in the fields and brought the food to one storeroom for all family relatives to share.

The Zũni believed that the best way to live was to work together and to share things with others. Not only did they labor together in the fields and share their food, but the Zũni helped each other in many other ways, too. They built new houses together. The women ground the corn together. All members of the family shared in bringing up the children. If a man had wealth, he shared it with others.

According to the Zũni, a man who thought only about himself was not a good man. In fact, no individual person should stand out from the group too much. A person who seemed to be a strong leader was often accused of being a witch. In foot racing, a contest in which two men kicked a stick for twenty-five miles, a man who won too often was not allowed to run any more.

The foot race was really a religious ceremony. It was done to bring a blessing upon the whole community. The Zũni religion also showed some other ways in which being one of the group was very important. Most of the religious ceremonies were performed in a group. There were very few private prayers. The many dances, songs and ceremonies were performed together for the common good. Most of the prayers asked for rain.

The Zũni were very strict about performing their prayers in just the right way at the right time. They thought that if prayers were said in the wrong way--if even one word was forgotten or left out--the prayer would not be

THE ZUNI INDIANS (cont'd)

answered. If there was a mistake there might not be any rain or good crops might not grow. Everyone would then suffer.

The Zuni priests ruled over the people in everything to do with religion. These priests were men who knew the religious prayers and ceremonies perfectly. The priests appointed another group of men to rule over everything not having to do with religion. These men did not have much power to make the people do what they said. But most of their dicisions were obeyed because the Zuni did not like to argue. Most of the problems brought before this group had to do with the settlement of questions about who inherited property after a man died. Murder, fighting and stealing seldom happened. The Zuni rarely did anything which was not thought to be right for fear of being shamed by the whole community.

Zuni were brought up from the time that they were very young children to do what the community thought was right. But Zuni parents were not strict with their children. A Zuni child was hardly ever spanked or scolded by his parents. Instead, the child was made to feel ashamed if he did something not considered right. A Zuni child was praised by being told that he acted like an adult.

Zuni boys were allowed a great deal of freedom. Boys were free to roam and play until they were about nine years old. At nine the boy began to work with his father or other male relatives.

Zuni girls did not have as much freedom. While she was allowed to play with other little girls for a short time during her childhood, the Zuni girl began early to learn household skills. She spent most of her time at home with her mother.

While girls seldom joined the sacred religious societies, all Zuni boys were initiated into the Katcina society twice. The first time was between the ages of five and nine and the second time was at age fourteen. During the ceremony the Katcina dancers performed. They were really men of the society, but the Zuni boys were told at the first ceremony that they were gods. At the second ceremony when the boy was fourteen he was told that they were not real gods. The boys were forbidden to tell this secret under threat of death. It was after this second ceremony that a boy could then become a member of one of the six religious societies of men.

When young Zuni boys and girls came to the age of marriage they followed a simple ritual. The young man asked the girl if he could visit her house. If she was interested in him she took him to her home where he was given some food. He then stayed at the girl's parents' house for five days. During that time he worked for her parents. On the sixth morning he went home but soon returned with a present of a wedding dress for the girl which his mother had sent her. The bride and groom then returned to his house with a present of ground flour. They all ate together and then the couple returned to the bride's house to live with her family. The groom began working in the fields of his wife's family.

The Zuni Indians (cont'd.)

Zuni men took only one wife. However, if the couple quarreled often they got divorced. This was done if the husband simply returned to his mother's house to live. If a man's wife was unhappy with him, she simply put his clothes and other possessions outside the door of their house. This was a signal for him to return to his mother's household.

Because the Zuni disliked arguing, most married couples lived together happily for many years. Yet if a couple could not live together peacefully, divorce was allowed. It was considered better to be divorced than to live together in a way which was not the Zuni way.

Gibson, John S. Race and Culture in American Life, Lincoln Filene Center for Citizenship and Public Affairs, Cambridge, Tufts University, 1967.

KU,III - Gr.5

THE ZŨNI INDIANS

1. What were the Zũni houses like?

2. What kind of work did most Zũni do?

3. What things in life did the Zũni consider most important?

4. Describe the Zũni religion.

5. Who ruled the Zũni?

6. How were Zũni children brought up?

7. How did Zũni go about getting married? Divorced?

THE KWAKIUTL INDIANS

Along the wooded shores of the northwestern United States and Canada lived many different Indian tribes. Among these tribes were the Kwakiutl Indians of Vancouver Island. They lived along the coast in villages of long, one--story dwelling. These houses were made of planks of red cedar cut from nearby forests. The wood for their canoes, totem poles, and carved boxes also came from the forests.

Other than doing some hunting and berry picking, the Kwakiutl did not depend on the land for their food. Most of their food came from the sea. There were many kinds of fish that were easily caught--salmon, halibut, cod, and candlefish. The sea was filled with fish, and there was plenty of food for all.

The Kwakiutl were made up of a number of related tribes. Within each tribe there were several large family groups called numaym. Each numaym was headed by a chief, but being a chief was mainly a title of honor. These chiefs did not have much power in ruling over their people. In fact, the Kwakiutl had no person or group who made laws for the tribe to follow. It was up to each numaym to decide what was right or wrong.

High rank and noble titles were important to the Kwakiutl. Some numaym were thought to be more important than others. Even within the numaym, each person had a certain rank. One was either a noble or a commoner. The chiefs spent most of their time competing with each other to see who could collect the highest number of noble titles for themselves and their families.

They did this in two ways. One way was to give a rival chief more property than he could give back. The other way was to destroy more property than the rival chief could destroy in return. These competitions were called potlatches. The word potlatch came from a Nootka Indian word which meant "giving."

In a typical potlatch, a chief would begin giving another chief presents. The second chief had to accept these gifts and return twice the number at the end of the year. If he could not do this, he was shamed and he lost importance in everybody's eyes.

The gifts given at potlatches were mainly blankets woven from birch bark. Because such large numbers of blankets were exchanged during potlatches, the chiefs sometimes used large copper shields to stand for a certain number of blankets. A copper could represent thousands of blankets. A chief might challenge his rival to buy some of his coppers. The rival had to accept the challenge or be shamed.

Another kind of potlatch was one in which the chief destroyed his property. It began when a chief invited a rival to be his guest. There would be a feast at which gallons and gallons of candlefish oil were poured on a fire. The guests also drank some of the oil. As the oil made the flames blaze higher, the chief giving the feast had to pretend that he did not care if his whole house and all his possessions burned. Blankets and canoes were set ablaze, and often coppers were broken or thrown into the fire to show how wealthy the chief was. The rival chief who was the guest than had to make plans to give a bigger feast in return--one at which just as much property

The Kwakiutl Indians (cont'd)

would be destroyed.

The members of the numaym gave the chief much of the property he used in these competitions. Sometimes the numaym thought their chief was going too far and having too many competitions. They might then refuse to support the chief.

The strong wish for high rank which was so important to the Kwakiutl could be seen in their religion as well. Most of the religious ceremonies took place in groups, but the rank of the individual was emphasized. For example, the religious dances were owned by individual persons, and only they had the right to perform them. The right to do certain dances, along with special titles and noble names, was inherited by the first-born child in a family. The purpose of the religious dances was to make contact with the guardian spirits and to obtain power from them.

Marriage was another way in which a Kwakiutl man could get important titles and privileges. Every bride wanted to have many of these special titles, family crests, and religious dances to bring to the marriage so that her children could inherit them.

The arrangements for a marriage were made in a way much like the selling of a copper. The young man would come to see the father of the young woman, bringing with him coppers and blankets. The father of the young woman would tell him about the many special possessions she had, such as titles and dances. The young man would then bid for them with his coppers and blankets. If the marriage was successfully arranged, the father of the bride had to repay the young husband by giving titles and property to the first-born child. When the debt had been repaid in this way, the wife could choose to stay with her husband or return to her father's house.

A Kwakiutl child began learning to take part in competitions at a very early age. When a baby was a year old, his father would give some small gifts to the tribe, and the baby would receive his first name. His second name was given to him when he was a few years older. Again, his father would give out some gifts. When a boy was about ten years old, members of his family would lend him some blankets. He would then give them out to friends, who had to repay him double by the end of the month. Soon a boy would become an adult by giving his own small potlatch. At this time, he would be given his own potlatch name. The next step was to buy a copper so that he could start offering it for sale to a rival.

If a girl was the first-born child in a noble family, she had all the rights of a man. Potlatches were given whenever she received a new name. When she grew into a young woman, a big potlatch was given at which she received all the names and titles from her mother's family. She would stop giving potlatches as soon as her first-born child was old enough to give potlatches on his own.

THE KWAKIUTL INDIANS

1. What were Kwakiutl houses like?

2. How did the Kwakiutl get their food?

3. What was a numaym?

4. Which was more important to the Kwakiutl, blankets or titles?

5. How did a Kwakiutl man go about getting married?

6. How did a young child learn how to take part in Kwakiutl society?

7. Who ruled the Kwakiutl?

8. What part of the Kwakiutl religion was most important to them?

THE IROQUOIS

The Iroquois Indians used drawn or carved figures to tell the stories of their history. According to their own recorded legend, the Iroquois came from the southwestern part of the United States to settle in the regions where the states of Ohio, Pennsylvania, and New York now exist. The legend says that the Iroquois came into these regions as a single, unified tribe. Fighting and quarreling began, however, and the tribe split into five separate tribes, each building its own village. The five tribes were the Seneca, the Cayuga, the Onondaga, the Oneida, and the Mohawk. The legend goes on to say that a god appeared to the tribes and told them to make peace and form a unified group or league. This was done, and the Iroquois nation became a strong force, well able to protect itself from its enemies, expecially the Algonkian. The early English settlers called the League of the Iroquois the Five Nations.

Even though the five tribes were different in some ways, they were known as the Iroquois because they all spoke the same basic Iroquois language and because many of their customs and traditions were the same.

The Iroquois believed that working with each other was very important. Not only did they co-operate with each other in the League and in times of war and danger, but each tribe also had many everyday activities which made it necessary to work together.

First of all, the Iroquois were farmers. They planted many varieties of corn, beans, and squash. In order to clear the land of trees, the men and women had to work together. The women did the planting and harvesting of the crops in work groups. These work groups were run by older, respected women of the tribe. Other women served as her assistants and assigned the work to the rest of the women. These work groups ran very smoothly. Since many of the women were related to one another, they usually enjoyed each other's company. It was a social occasion for them.

The men spent most of their time hunting, trapping, and fishing. They, too, did most of their work in groups. In times of war when men were members of a war party, they helped one another. Each had a special job. For instance, some of the men hunted and prepared the meat which the war party used for food.

The Iroquois lived in villages surrounded by strong wooden fences. Their houses were quite large. Many families who were related to one another shared these houses. They were built of sapling poles covered with elm bark and were called longhouses. There was a row of fires down the center of the longhouse, with a smoke hole over each fire. Two rooms, one on either side of each fire, housed a single family.

The houses, fields, and crops in each family belonged to the women. It was the older, respected women of the larger family groups or clans who helped to choose the chiefs of the tribe. The chiefs were members of the tribal council, the group which ruled the tribe. The tribal council did not force the people to obey them. Rather, those who did not obey were punished by being shamed and disliked by the other people of the tribe.

The Iroquois (cont'd)

The chiefs of the tribal council also represented the tribe in the Grand Council of the League. Every summer, the Grand Council met at Onondaga (now central New York state). The five tribes were represented by fifty chiefs. They talked about declarations of war, of peace, about arguments among the tribes, especially disagreements over boundaries of land. When an important matter had been thoroughly discussed in the Grand Council, the chiefs of each tribe withdrew to discuss the problem. They would reach a decision and return to the Grand Council meeting. All of the tribes had to agree. If even one tribe had a different opinion from all the others, all five tribes again had to withdraw for more discussion. This went on until all five tribes agreed.

The Iroquois divided the year into three parts according to their farming and hunting activities. The first season went from spring planting until autumn harvesting. The second season began after the harvest season. This was the trapping and hunting season, which lasted until the end of February. The third part of the Iroquois year was from the end of February until spring planting began. There was a religious festival at the end of each season, but of the three, the February Dream Festival was the most important.

In the Iroquois religion, there were many spirits. There was a belief that a constant struggle between good and evil spirits went on all the time. There was a type of spirit called orenda. Orenda was found in all things and was what connected everything in the world together. Man could experience the power of orenda through his dreams. This was why the Dream Festival was so important to the tribes, for it was during the festival that the Iroquois had a chance to tell others about their dreams.

During the time of the Dream Festival there were other activities as well. There were games and dances and ceremonies in which the older, important women of a clan would give special names to adult members of the clan who had earned them.

These older, honored women had other responsibilities as well. They arranged most of the marriages. There was not too much ceremony in an Iroquois marriage, just an exchange of some small gifts of food. After the marriage, the couple lived in the house of the bride's mother. If the couple did not live together happily, they were divorced by a simple process of the return of the man to his mother's house.

Iroquois children were brought up to take part in all of the activities of their family, clan, and tribe. From a very early age they went with their mothers to the fields and attended most of the religious and political ceremonies with both parents. The children were expected to be loyal to their families. Their parents never spanked Iroquois children. They were disciplined by having water thrown on them.

Boys and girls were brought up differently. At age eight, boys were allowed to have more freedom from their mothers. They were permitted to play war and hunting games. It was hoped that a boy would be good at these games, for Iroquois men who were skilled at war and at hunting were greatly admired. It was important for a man to sing well, to speak effectively, and to take part in politics. The boys were to grow into men who would be loyal to family and tribe and the League as well.

The Iroquois (cont'd)

The girls stayed with their mothers, learning the household crafts and working with them in the fields. It was hoped that each girl would grow up to be a hard-working housewife, for most of her duties would be with her family and clan. Women were not encouraged to have interests beyond their own villages, even though some of them would take part in the choosing of tribal chiefs.

THE IROQUOIS

1. What was the Iroquois League?

2. How did the Iroquois get their food?

3. What were the most important things in life to the Iroquois?

4. Describe longhouses.

5. What was :orenda?

6. How did an Iroquois get married? Divorced?

7. How were Iroquois children raised?

THE DAKOTA INDIANS

The Great Plains of the United States are between the Mississippi River and the Rocky Mountains. This vast, treeless plain is covered with grass growing from a rich soil. The Indians who lived in this part of the continent were called the Plains Indians. It is thought that these tribes came to the Great Plains from the South and from the woodlands of the east coast. They were originally a farming people, but as they moved into the Plains and saw the many herds of buffalo, elk and antelope, the Indians soon began hunting for their food. They left their permanent villages and became wanderers who followed the animal herds.

Originally the Plains Indians used large dogs that looked almost like wolves to help them pull their supplies on A-shaped frames. Some time during the 1600's horses, which had originally been brought to this country a century before by the Spanish explorers, escaped and began roaming on the Plains from the Southwest. This made very important changes in the lives of the Plains Indians. It meant they could travel longer distances to hunt buffalo. It also meant they could travel faster. By 1750 most of the Plains tribes were mounted horsemen. More and more Indians were able to move into the Plains and the number of Plains Indians increased about three times to 150,000.

When the tribes came into the Plains regions they were different from each other in many ways. However, after living on the Plains, most of the tribes adopted and used many of the same things needed for living. Clothing, food, tents (tepees) and tools were quite similiar in most tribes.

One of the largest Plains tribes was the Dakota. They were made up of seven small tribes and they all spoke the same dialect of the Sioux language. Each of the seven tribes ruled itself, but they thought of themselves as one people and did not make war with one another. The name Dakota means "Friends' in the Sioux language.

Like many other Plains Indians the Dakota got their food, shelter and clothing from the buffalo. They did no farming. The buffalo hunt was a very important event of the Dakota. They were well organized so they would be able to catch as many buffalo as possible. There were scouts who found the buffalo herds and reported back to the tribe. The men of the tribe had to wait until plans were worked out about the best way to attack the herd before the hunt could begin. Special police guards were sent to protect the herd. No one was allowed to attack until the signal was given. When the signal was given, it was each man for himself. Whoever killed a buffalo could keep it for his own use.

It was the job of the Dakota women to take the meat of the buffalo to be dried and preserved for food for the family during the times when buffalo were scarce. The women also made the skins of the buffalo into clothing and tepee covers.

The Dakota Indians (cont'd)

The Dakota, like most of the Plains tribes, were tepee dwellers. A typical tepee was made from smooth poles arranged in a circle and joined together at the top. This frame was covered with buffalo hides. It usually took ten to twelve hides to cover the frame. The tepee could be put up and taken down easily. They could be carried as the tribe moved from place to place.

The camp grounds of the tribe were called encampments. In the encampments, the tepees were usually arranged in a circle or a half circle. Each encampment had its important tepees located near the center of the circle. The chief and the tribal council had their tepees there.

A Dakota chief was usually a respected warrior. His main duties were to judge those who were accused of doing wrong and to choose the places where the encampments would be. His council was made up of older, experienced men of the tribe. They helped the chief make decisions. Special police guards enforced the orders of the chief and his council. They were especially strict with those who did things which would put the encampment in danger. The police guards sometimes used death as a punishment.

Even though the Dakota traveled as a group, each family took care of its own needs. The family and all of its relatives were very important to the Dakota. Relatives helped each other a great deal. For instance, it was the custom for a young man to pay for his bride with horses. If a young man did not have enough horses, his relatives would give him some. The relatives also gave a newly married couple their tepee and everything to furnish it. When children were born to the couple, relatives gave the babies all of their clothes.

Dakota children were given a great deal of love and attention. However, kissing a child in public was never done. The children were rarely punished and were never spanked. The Dakota did not allow their babies to cry. If a baby began to cry, he was immediately picked up and soothed. The Dakota did not want crying to disturb their neighbors.

Dakota boys and girls were taught the jobs they were to do as adults by their parents. Girls were taught the work of the tepee by their mothers. Boys, who were expected to be warriors and hunters, began riding with their fathers at a very early age.

The adults as well as the children loved sports and games. Storytelling, dice playing, lacrosse, foot racing and horse racing were among the favorite pastimes.

To the Dakota Indians war was a kind of a game with definite rules and points to be gained. The purpose of starting or joining a war party was for personal glory. A man was admired for risking his life. Sometimes war parties raided enemy encampments for scalps. Other war parties would go out to steal horses. The size of a war party could vary from small groups of two to six men to large parties of hundreds of men. Before an attack the men would paint themselves with the marks they were entitled to wear.

Each mark stood for a brave deed. Another way of counting brave deeds was with coup sticks. For each brave deed a warrior would have a coup stick, a small pole decorated with feathers.

The Dakota Indians (cont'd)

Another way in which a man could get honor was through religion. One of the most important ideas of the Dakota religion was that each person should contact spirits in a vision or a dream. This was done through fasting, prayer and even self-torture. If a Dakota saw his special spirit he would get power from it.

The Dakota also had a ceremony in which whole encampments would try to contact their spirits together. This was a four-day ceremony called the Sun Dance. In this ceremony, the worshipers looked steadily into the sun while dancing.

The way of life of the Plains Indians lasted only a hundred years, for by the 1830's the white man began coming into the Great Plains. The diseases of the white man, especially smallpox, killed many Indians. The white men hunted and killed large numbers of buffalo and wiped out the Indians' food supply. The Indians couldn't understand why the white man should trespass on their land. The Indians raided the intruders' camps and armies were brought in to fight back. There were treaties made with the Indians, but the white man broke many of them. For example, gold was found in the Black Hills and the white men went after it, thus breaking a treaty with the Dakota Sioux. There was more fighting until one by one each of the Plains tribes was defeated.

THE DAKOTA INDIANS

1. How did the Dakota get their food?

2. Describe a tepee.

3. Who ruled the Dakota?

4. What were the most important things in life to the Dakota?

5. How were Dakota children raised?

6. Why were dreams important to the Dakota?

7. How did a young man in a Dakota tribe go about getting married?

APPENDIX C
THE AMISH

This is a religious sect, an offshoot of the Mennonites, which began its existence in the Netherlands. Jacob Ammann, in 1863, founded the group because he felt that the Mennonites were not strict enough in their religious practices. Emigration began to the New World with the first group settling in Pennsylvania in 1727.

When the Napoleonic Wars were occurring in Europe many Amish fled from Germany to Ontario, Canada amd Illinois and Ohio in the United States.

By 1900 the Amish people had either left Europe or had remained in Europe and joined the Mennonites.

The Amish live in family groups on their own farms. They do not use modern technology so farm production is not as great as would be possible otherwise.

Large families are raised. The farms require many laborers because much of the work is done by hand. Products are sold in the local community.

Clothing is very simple, dark in color, with the style unchanging. Women wear long dresses, covered by an apron, and a type of bonnet. Men and boys all dress alike in a black suit and a black hat with a brim.

They maintain their own schools. At age 15 schooling ends and the young people must work on the farm.

Travel is still done by horse-drawn wagons and "buggies".

The Amish suffered persecution for many years because of their beliefs and have kept their faith from the time of the Middle Ages. They have managed to live a simple life in the midst of countries which have big cities and large industries. How long they can do so by resisting pressures from the world around them is a great problem for them.

Because families are large, when the children inherit the land, it must be divided many ways. Sometimes such an inheritance results in a farm si small that the owner must seek work outside the farm. Contact with the outside world brings changes in ideas. As a result, some Amish have given up their membership in the Amish sect.

APPENDIX D

THE HUTTERITES

The Hutterites belong to a religious sect which began its existence in Zurich, Switzerland. In 1527 this group moved to Czechoslovakia. One member of the group named Jacob Hutter felt that stricter rules should be observed. He and his followers were expelled from Czechoslovakia, They moved into Hungary. Here they sufferd such persecutions that some were forced to move again. Those who remained, joined other religious groups of Hungary.

The next migration was to Romania. Later they moved on to Russia.

The Hutterites operated under a system of communes which means sharing common rights and property. In Russia it was not possible for them to live under this system so they had to change to a system of individual families. In 1870 fear of Czarist rule led to emigration to South Dakota and Montana in the United States. Some went to the prairie provinces in Canada. In the new world once again they could live under the communal system.

By 1965 there were 162 communities of about 94 people per community in North America.

Under the communal system all business is done through the communal organization. The Hutterites have adopted modern technology so their farm production is high. Through shrewd management money is available for emergencies.

Their way of life is quite different from ours. All cooking is done in a central kitchen and the whole colony eats in a central dining hall. Each family has one or two rooms in a communal apartment building.

No radio, television, or movies are allowed. Contact is kept with the world outside by means of a daily newspaper, farm journals, and infrequent trips to a nearby town.

Clothing is simple and unchanging in style.

A school is maintained on the commune. Language is bilingual. A teacher for Englash lives in the commune, but is not part of the culture group.

Due to strict religious practices and isolation in rural areas, the members of the commune do not receive training which prepares them for the outside world. Those who have left the commune to try life outside it, generally return to live in the commune.

Large families are usual, so when the population within a commune grows too large for good management, a part of the group separates and forms a new one. This means need for new land and causes friction with people outside the Hutterite organization who do not understand or accept the ideas of these isolated groups.

Keeping their way of life in a country with an urban-industrial society will make their futare problematical.